without male children may bring about the adoption of a son. However, concubinage, while by no means uncommon, has been practiced only in a small minority of families. The approximately equal number of men and women in the population and the poverty of the vast majority would have militated against it even had public opinion been altogether favorable. Promiscuity has been and is far more common among all classes—among the humbler with women of neighbors' families, among the prosperous with paid prostitutes.

The dissensions and jealousies which frequently accompany concubinage have been familiar features of Chinese households, even though the first and legal wife is recognized as mistress. However, a man may maintain entirely separate establishments in different places for his wife and each concubine, and if all are housed within one enclosure each woman usually has her distinct apartment and, perhaps, a somewhat separate menage. An able concubine may exert a good deal of influence, especially if she bears a son and if she has her own establishment in which she can be undisputed mistress. Usually, however, she has been regarded by the community with a certain amount of contempt and often there has been a feeling that apology must be made for her. Concubinage, while formerly legal, was often regarded as the result of moral weakness on the part of the husband or as a misfortune, even before the strong convictions which many of the younger Chinese of modern ideas have developed against ft.

As has been suggested, adoption has been frequently practiced as a means of continuing the family line and .perpetuating the honors to ancestors. A device by no means unknown has been to take a male child into the family after the death of

an unmarried son, to go through the form of marrying the deceased son to a living bride, or, perhaps, to a dead bride, and then to regard the adopted child as the son of the departed. In this manner the family line can be maintained unbroken and the deceased^be^pfrfP" vided with an heir to carry on the rites in his honor.

As in all other nations, family life in practice has had both its lights and its shadows. In many homes the pressure of convention and the fear of public opinion have kept an outward semblance of unity, but no love has existed between husband and wife, the husband has been tyrannical and the wife a dispirited patient